

Is ‘*al-ḥaqq*’ one of *al-Asmā’ al-Ḥusnā*!

ABSTRACT

It has been believed by Muslims since long, that ‘*al-ḥaqq*’ is one of *al-Asmā’ usnā*. *al-H* References from books of history of Muslim civilization, authorities from Muslim religious scholars, writings of the orientalist, and articles published in Encyclopaedias support the fact that the idea that *al-ḥaqq* is one of *al-Asmā’ al-Ḥusnā* was long ago established as doctrine in Muslim culture. However, it is one of the essentials of Muslim faith that al-Qur’ān is a Book which is revealed by Allah. They further believe that the Qur’ān is authoritative, it is perspicuous and internally self-consistent. Muslim’s believe that the Qur’ān is historically intact and this is because Allah has taken on Him to save it from any kind of tampering for all times to come. It is unanimously agreed among Muslims that whatever belief, view, concept, principle, doctrine, or teaching is contrary to what is stated in the Qur’ān, is necessarily false. So the Qur’ān is believed by the Muslims to be the final standard for determining the truth or validity of a doctrine. The author has placed his deliberations, formulated in the light of the Qur’ān, on the status of ‘*al-ḥaqq*’ as food for thought before the worthy readers. The word ‘*al-ḥaqq*’ occurs 227 times in the Qur’ān in different forms. The writer has placed almost all these instances as evidence to show that the Qur’ān uses the epithet ‘*al-ḥaqq*’ to refer to the Qur’ān including Word of Allah revealed in the past.

It is commonly believed in by Muslims, from centuries, that ‘*al-ḥaqq*’ is one of *al-Asmā’ al-Ḥusnā* (the Beautiful-Names of Allah). Evidence from books of Prophetic tradition (*aḥādīth*), of history of Muslim civilization, authorities from Muslim religious scholars, writings of the orientalist, and articles published in Encyclopaedias can be produced in support of this fact. Some of these references are mentioned below:

Imam Mohammad al-Ghazali (450/1058–505/1111), a very renowned philosopher, theologian and sufi scholar of the medieval centuries in his book *al-Maqṣad ’l asna fī sharah al-Asmā’ al-Ḥusnā* attempts to highlight the meanings and ethico-religious implications of ‘Good-Names’ for a Muslim. He also dilates upon the problem of containing ‘Good-Names’ within the figure ninety-nine as

they are traditionally counted. ‘*Al-ḥaqq*’ is included at no. 52 in the list of ninety-nine *al-Asmā’ al-Husna* approved by him.¹

Some schools of Sufism has chosen ‘*al-ḥaqq*’ as their preferred name for Allah. The doctrine of the unity/oneness of being/existence (*wahdat al-wajūd*) is an important evidence to be quoted here. The belief that ‘*al-ḥaqq*’ is one of *al-Asmā’ al-Husnā* is one of the two fundamental presuppositions of this doctrine propounded by a renowned Sufi Scholar Ibn al-‘Arabi (d. 638/1240).² Seyyed Hossein Nasr, a renowned contemporary Muslim scholar and representative of the *wahdat al-wajūdi* school of thought asserts ‘*al-ḥaqq*’ to be one of *al-Asmā’ al-Husnā*.³

Gerhard Böwering in his article “God and His Attributes” p. 321 vol. 2, and Alexander, D. Knysh in his article “Sufism and the Qur’ān” at p. 154 vol. 5 of the Encyclopaedia of the Qur’ān support this fact.⁴

Various publishers of the Qur’ān in Pakistan include a list of *al-Asmā’ al-Husnā* in the beginning of the Holy Qur’ān, and ‘*al-ḥaqq*’ is very much included in the list at no. 52. (These lists sometimes contain hundred and one Names.)⁵

Note: Translation of verses has been taken from Marmaduke Pikhthal (tr.), *The Glorious Qur’ān*, (Banglore: India, 1952) and shown in italicised format. Where the writer has given only the import of a verse/verses according to his understanding, it is not italicised and abbreviation ‘cf.’ precedes the reference.

¹ Al-Ghazali, *Majmu’a Rasail-e-Imam Ghazali*, vol. 1, Khalil Ashraf Usmani (edt.), Karachi: Dar al-Asha’at, 2004, p. 314. The above is a collection of various treatises of Imam Ghazali translated in Urdu by various scholars at various times. It consists of three volumes and makes 15 treatises of al-Ghazali available in one collection. The first volume contains the Urdu translation of *al-Maqṣad ‘l’asna...*’ at pp. 207-363. It is translated by Mawlana Mohammad Nazir Martasi. No further information about the translator is given.

² According to William C. Chittick the first clear and detailed formulation of *wahdat al-wujūd* is usually ascribed to al-Shaykh al-Akbar, Muhyi al-Dīn Ibn al-Arabi (560/1165–638/1240). The term *wahdat al-wujūd* itself is not found in any texts before the works of Ibn al-Arabi’s school. Ibn al-Arabi himself never employs the term *wahdat al-wujūd* in his enormous corpus of writings however he frequently discusses *wujūd* and often makes explicit statements that justify that he supported the idea of *wahdat al-wujūd* in the literal sense of the term., William C. Chittick, “Wahdat al-Wujud In Islamic Thought” *The Bulletin*, Jan.- Mar. 1999, p. 8.

³Seyyed Hossein Nasr, “The Qur’ān and *Hadīth* as source and inspiration of Islamic Philosophy”, *Histoery of Islamic Philosophy* part-1, Seyyed Hossein Nasr and Oliver Leaman (edts.), (London: Routledge) 1996, 29.

⁴ Encyclopaedia of the Qur’ān, (G. Editor) Jane dammen McAuliffe, (Brill, 2002), vol.2, p. 321; vol. 5, p. 154

⁵ Ahmed Raza Khan Brailwi (tr.) & Mohammad Naeem al-Din (exegete), *Kanza al-Iman al-Qur’ān* ’l Hakim, Lahore & Karachi: Taj Company, year of publishing not given.

Qāzi Muhammad Suleman Salman Mansoor-puri, Mawlana Abu al A'la Maududi, and Ghulam Ahmed Perviz, three renowned Muslim religious scholars of the subcontinent acknowledge '*al-haqq*' as one of *al-Asmā' al-Husna* in lists given by them. References and other details will be given at their proper place.

Redhouse examining the writings of Meninski, Hottinger (*Historia Orientalis*), Herklot, Mohamed Rabadan, E. T. Rogers, and Vratislas on *al-Asmā' al-Husna* and comparing them with the Qur'ān, gives a list of the 'Most Comely Names' simple as well as compound, that he meets with. This list consists of 552 such Names. Redhouse shows which of these are verbally and which are inferentially Qur'ānic, indicating the passages of the Qur'ān where they occur; he also indicates the list or lists from which they are taken. Redhouse finds *al-haqq* counted by all the above writers as Good-Name of Allah. Along with mentioning verses of the Qur,ān where it occurs, he also mentions references from Hottinger, Herklot, Rabadan, and Roger to establish that *al-haqq* has long been considered as one of *al-Asmā' al-Husnā* among the Muslims. (p. 23)⁶

The above references have been placed to show that the idea that *al-haqq* is one *al-Asmā' al-Husna* was long ago established as doctrine in Muslim culture. Now it is quite obvious that this understanding of *al-haqq* must have colored the translation and interpretation of many verses of the Qur'ān. However, it is one of the essentials of Muslim faith that al-Qur'ān is a Book which is revealed by Allah. They further believe that the Qur'ān is authoritative, it is perspicuous and internally self-consistent. Muslim's believe that the Qur'ān is historically intact and this is because Allah has taken on Him to save it from any kind of tampering for all times to come. It is unanimously agreed among Muslims

⁶ J. W. Redhouse, (1811-1892) M.R.A.S., Hon. Mem. R.S.L., etc was a well known British Orientalist of the 19th century. J. W. Redhouse, On "The Most Comely Names," al-Asmā' al-Husnā i.e. The Laudatory Epithets, or The Titles of Praise, bestowed on God in the Qur'ān or by Muslim Writers, Journal of the Royal Asiatic Society, vol.12, London: 1882, p. 23. In this article he refers to Johann Heinrich Hottinger (1620- 1667) a Swiss Philologist and Theologian who in his *Historia Orientalis* gives a list of Good Names of Allah. He also refers to Francis Meninski (1623-1671), a French Orientalist, the learned author of the thosaurus *Lingua-rum Orientalium*, a profound scholar in most of the ancient and modern languages. He also refers to an article by E. T. Rogers, M.R.A.S. "On Arabic Amulets and Mottoes" published in J.R.A.S., vol. XI (New Series); also refers to Lord Stanley of Alderley, "Poetry of Mohamed Rabadan." Mohamed Rabadan composes Good Names of Allah in his poetry.

that whatever belief, view, concept, principle or teaching is contrary to what is stated in the Qur'ān, is necessarily false. Even if the import of a tradition included in any compilation proves to be incongruent with the Qur'ān, it is believed that it absolutely cannot be a saying of the Prophet (pbuh) irrespective of the fact that who is reported to be its narrator. So the Qur'ān is believed by the Muslims to be the final standard for determining the truth or validity of a doctrine. In writing this article the purpose of the author is to place his deliberations, formulated in the light of the Qur'ān, on the status of '*al-ḥaqq*' as food for thought before the worthy readers.

'*Al-ḥaqq*' relates to the root ح ق ق (*ḥā qāf qāf*). The following derivatives of this root occur in the Qur'ān:

ḥaqq (occurs twelve times⁷) meaning just, right; to occur or fall rightly or justly; to be justly due; coming true of the Words, promises, warnings or glad tidings of Allah *etc.*

ḥaqqat (five times⁸): justified;

yaḥiqqu (once⁹); the word to be fulfilled,

ḥuqqat (twice¹⁰): be made fit;

yuhiqqu (four times¹¹): to cause the truth come true or become manifest;

astahaqqa (once¹²): to deserve; to merit;

astahaqqaa (once¹³): be ascertained;

al-ḥaqq (227 times¹⁴).

⁷ Abdul Bāqī, Muhammad Fu'ād. *Concordance And Index of the Qur'ān* (Lahore: Suhail Academy), 1983, 208.

⁸ Ibid.,

⁹ Ibid.,

¹⁰ Ibid.,

¹¹ Ibid.,

¹² Ibid.,

¹³ Ibid.,

¹⁴ Ibid.,

ḥaqqa/n (17 times¹⁵): duty incumbent on someone to fulfill; certainty (of promise of Allah); certainly or in truth; a promise which is binding on Allah to bring about; coming true of a dream;

ḥaqqāhū (3 times¹⁶): the due;

aḥaqqu (10 times¹⁷): to have a better right; to be more deserving; to be truer than, to be more worthy than (*e.g.*, testimony, or party);

ḥaqqūn (once¹⁸): to be bound;

al ḥāqa (3 times¹⁹): The reality; the sure event; the undeniable truth;

Since our main concern in this article is with examining the authority for considering *al-ḥāqq* as one of *al-Asmā' al-Husnā*, let us find out and study different forms in which '*al-ḥaqq*' occur in the Qur'ān.

1. *al-ḥaqq* occurring in Simple Form for *Word of the Lord* (i.e., for what Allah has narrated, revealed or promised.)

- (i) Allah's Word is the truth (*Qaulo hul ḥaqq*). cf. 06:73
- (ii) What Allah has revealed is the truth. (cf. 02:, 42, 91)
- (iii) *al-ḥaqq* (the truth) is from your Lord. (cf. 02:147, 03:60)
- (iv) *al-ḥaqq* (the truth) is from the Lord. cf. 22:54.
- (v) Say: *Al ḥaqq* is from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve. cf. 18:29.
- (vi) What Allah descends unto His Messenger is *al-ḥaqq* (the truth). cf. 5:83, 84, 11:120, 13:01, 19, 21:55.
- (vii) The disbelievers denied the truth when it came unto them; cf. 06:05, 66; 08:31-32, 21:24,

¹⁵ Ibid., 212

¹⁶ Ibid.,

¹⁷ Ibid.,

¹⁸ Ibid.,

¹⁹ Ibid.,

- (viii) Allah's Injunctions are *al-ḥaqq* (the truth): cf. 02:149, 33:53,
- (ix) *Al-ḥaqq* will be the measure of weighing on the Day of Judgement, cf. 07:08.
- (x) The Prophet of Allah is the best knower of the truth in any matter, those who prefer their own understanding actually dispute with the Prophet on the truth, cf. 08:06.
- (xi) Only Allah leads to the truth. cf. 10:35.
- (xii) The truth (*i.e.*, Scripture, Guidance) comes from the Lord, 10: 76-77, 94, 108, 11:17, 28:48, 57:16;
- (xiii) The truth comes from the Lord and only disbelievers, the enemy of God and of believers, deny it. cf. 60:01
- (xiv) What Allah has Promised concerning Day of Judgment and Requital or anything else is the truth. cf. 11:45, 14:22, 18:21, 28:13, 30:60, 31:33, 35:05, 40:25, 77, 42:18, 46:17.
- (xv) To be on the right; rightful. 24:49
- (xvi) When the verses of the Qur'ān are recited unto the people of the Book they say: We believe it is the truth (*al-ḥaqq*) from our Lord. cf. 28:52-53;
- (xvii) Those who disbelieve say of the truth when it reaches them that it is naught else than mere magic. cf. 34:43, 46:07;
- (xviii) Word of the Lord (*al-ḥaqq*) revealed in the past testifies the Word of the Lord (*al-ḥaqq*) revealed in the present, and Word of the Lord revealed in the present witnesses the Word of the Lord revealed in the past. 02:41, 89, 91, 03:03; 06:05; 35:31; 37:37.
- (xix) The truthful/rightful narration of a similitude by Allah in the Qur'ān, cf. 02:26. *Al-ḥaqq* in the sense of truth of an event; 12:51,

2. *Al-ḥaqq* contained in Phrases

i. *al-ḥaqqā lilla ḥi*: The truth (*al-ḥaqq*) belongs to Allah; only Allah's Word is the truth.²⁰

ii. *howa l-ḥaqqu min-Rabbika*: The Qur'ān is the truth from your Lord.

The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds. Or say they: He hath invented it? Nay, but it is the truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright. 32:02-3.

... What is revealed unto thee from thy Lord is the truth (howal ḥaqqu), ... 34:06, As for that which We inspire in thee of the Scripture, it is the truth (howal ḥaqqu) 35:31, ... That which is revealed unto Muhammad – and it is the truth from their Lord (howal ḥaqqu min-Rabbihim) ... 47:02, al-ḥaqqā min-Rabbihim: 47:03.

iii. *wallahu yaqūl al-ḥaqq*: What Allah says is the truth. (cf. 33:34),

...What was it that your Lord said! They say: the truth (al-ḥaqq). (cf. 34:23).

wal-ḥaqqā Aqūl: The truth is what Allah speak. (cf. 38:84)

annahū l-ḥaqq: It (*i.e.*, the Qurān) is the truth.

(We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the truth. Doth not thy Lord suffice, since He is Witness over all things! 41:53.)

iv. *al-ḥaqq wa Rasūl al-Mubīn*, there came unto them the truth [Qur'ān] and a messenger making plain. And now that the truth has come unto them they say: This is mere magic, ... And they say: if only this Qur'ān had been revealed to some great man of the two towns! 43:29-31.

v. *yahdi ilal-ḥaqq*, Qur'ān guides to truth and a right road, 46:30.

²⁰ Cf. Al-Qurān, *And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the truth, and all that they invented will have failed them, 28:75.*

- vi. *qawl al-ḥaqq*, true description, 19:34; Jesus was son of Mary. Allah has given true description in the Qur'ān regarding him (a.s.) in which the people dispute.
- vii. *da'watu l ḥaqq*, *al-ḥaqq* in the sense of real, justified:
 With all justification He deserves to be invoked; to Him is due all true invocation; (*d'watu l ḥaqq*), cf. 13:14,
 Allah narrates real stories concerning past generations, cf. 18:13.
- viii. *Al-wa'd l-ḥaqq*, the Day of Judgment, Requital and other eschatological events that Allah has promised.²¹
- ix. *al-ḥaqqil mubīn*, Qurān as manifest, clear and plain truth, *Therefore put thy trust in Allah, for thou (standest) on plain truth ... 27:76-79.*
- x. *ḥaqq l yaqīn*: Certain truth. Reward of what man does in this life is a certain truth. cf. 56:95.
- xi. *ḥaqq l yaqīn*: The Qur,ān is a certain truth. cf. 69:51
- xii. *al-yawm l ḥaqq*: Day of Judgment, cf. 78:39.
- xiii. *wa-tawaṣu bil-ḥaqq*: exhort one another to truth, cf. 103:03.
- xiv. *Dīn al-ḥaqq*, Islam is the true faith, the religion of truth. cf. 09:29, 33.²²
- xv. *ro'ya bil ḥaqq*: true vision, cf. 48:27.
- xvi. *al-mulku yoma'izen al ḥaqqu li al-Rahmān*: *The Sovereignty on that day will be the true (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers, 25:26.*

²¹ *And the True Promise draweth nigh; then behold them, staring wide in terror, the eyes of those who disbelieve! ... 21:97; Had the truth [Word of Allah] made to accord with their desires verily the heavens and the earth and whatsoever is therein had been corrupted, 23:71.*

²² He it is Who sent His messenger with the guidance and the religion of truth (Dīn al ḥaqq), that he may cause it to prevail over all religion ... 48:28, 61:09.

3. *al-ḥaqq* (truth or reality) as opposite to *al-bāṭil* (falsehood);

- i.** *al-ḥaqq* as opposite to *al-bāṭil* , 02:42, 109, 144, 146, 213; 07:118, 18:56, 40:78;
- ii.** to confound falsehood with the truth to conceal *al-ḥaqq*: cf. 03:71;
- iii.** Similitude of *al-ḥaqq* and *al-bāṭil*: Allah coins the similitude of *al-ḥaqq* and *al-bāṭil*. *Al-ḥaqq* is comparable to rain water that Allah sends down from above, then the valleys flow with water each according to its measure, and *al-bāṭil* is comparable to the swelling foam that the flood water bears on it; another similitude for the same is of metals which are molten in fire for the purpose of making ornaments or tools, and a foam rises on it. The rising foam is but like *al-bāṭil*. Its (*i.e.*, foam's) coming over the surface is proof of its passing away. *Al-ḥaqq* is to remain on the earth for it benefits the mankind; *al-bāṭil* is to pass away like foam that scum on the bank. cf. 13:17.
- iv.** Allah cast the truth against falsehood so that it breaks its head and lo! it vanishes. cf. 17:81, 21:18
- v.** Allah wipes out the falsehood and establishes the truth with His Words. cf. 42:24; When *al-ḥaqq* is practically established at some point, it becomes so manifest that it cannot be denied; it completely nullifies falsehood; the guilty, the hypocrites dislike it, cf. 08:08, 09:48, 10:82, 23:70.
- vi.** The truth has come; and falsehood neither produce nor reproduce. Neither was there any falsehood at the beginning of creation nor has it any scope to show it at the end. cf. 34:49. (This means that 'evil' has no permanent place in reality.)
- vii.** *bāṭil* is only the opinion of those who disbelieve. cf. 38:27;
- viii.** The disbelieving people ever tried to refute *al ḥaqq* with false argument, but they failed, then Allah seized them. cf. 40:05;
- ix.** And on the Day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real! They will say: Yea, by our Lord ... cf. 46:34.

4. *al-ḥaqq* as opposite to *al-dallāl* (Error)

After the truth what is there saving error! 10:32.

(This further proves that ‘evil’ is nothing but deviation from the truth.)

5. *al-ḥaqq* as opposite to *zann* (false suspicion, conjecture)

vi. *Al Haqq* as opposite to *zann*, cf. 03:154, 45:32,

vii. There is none among those, whom the disbelievers ascribe/conjecture as partner to Allah, that leads to the truth. cf. 10:35;

viii. Assuredly conjecture can by no means take the place of truth. cf. 10:36; 53:28.

6. *bil-ḥaqq*: accuracy, balance, purpose etc.

i. To narrate something with accuracy or recite a tale with a purpose to enlighten the right way *etc.*, cf. 05:27, 28:03; In absolute balance, accuracy, and purpose, cf. (02:71); in course of justice, cf. (17:33).

ii. What Allah tells is the truth; cf. 06:57.

iii. Allah recites His portents unto His Prophet with truth, cf. 02:252, 03:108, 45:06, ...

iv. Allah has created the heavens and the earth in truth, cf. 06:73; 10:05, 14:19, 15:85, 16:03, 29:44, 30:08, 39:05, 44:39, 46:03, 64:03.²³

v. With the truth, *e.g.*, Allah has sent the Prophet Muhammad with the truth, cf. 02:119; 04:170,

vi. He (pbuh) brought the truth and confirmed those sent before him, cf. 37:37;

vii. *Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.* 02:176

²³ For full reference of a verse on this subject see, Al-Qur’ān, *Allah has created the heavens and the earth in truth, and that every soul may be repaid what it hath earned. And they will not be wronged.* 45:22

- viii. Allah hath revealed the Scripture on His Prophet with the truth: cf. 02:213; 03:03; 05:48; 06:114, 39:02, 41, so that the Prophet may judge between mankind. cf. 04:105; 05:48;
- ix. The holy Spirit (*Gabriel*) has revealed the Qur'ān with truth on the Prophet from the Lord, cf. 16:102;
- x. *Allah it is Who hath revealed the Scripture with truth, ...* 42:17;
- xi. Allah descends the angels with truth, cf. 15:08,
- xii. What good-tidings, warning, or chastisement the angels bring is with truth, cf. 15:55, 64;
- xiii. It is forbidden to take life of a person save *in course of justice*, cf. 17:33; 25:68;
- xiv. The Prophet (p.b.u.h.) is true, cf. 03:86;
- xv. Allah has sent His Prophet with truth as bearer of glad tidings and as warner, cf. 35:24;
- xvi. Coming true of Allah's Word concerning this world or concerning Hereafter, cf. 06:30, 23:41, 38:64;
- xvii. To do something in accordance with Allah's Pleasure, cf. 06:151, 08:05,
- xviii. Verily what the messengers of Allah did bring is the truth, cf. 07:43, 53;
- xix. Allah decides with truth, cf. 07:89, 21:112, 34:26,
- xx. On the Day of Judgment, they will be judged in accordance with the truth, cf. 39:69, 75, 40:20;
- xxi. The prophets judge in disputes in accordance with the truth. cf. 38:22,26;
- xxii. To speak concerning Allah nothing but the truth, cf. 07: 105,
- xxiii. What is in accordance with the guidance of Allah is truth, and those who guide with the truth, establish justice therewith, cf. 07:159, 181;
- xxiv. The covenant of the Scripture taken by the Children of Israel not to speak aught concerning Allah save the truth, cf. 07: 169;

- xxv. *With the truth has Allah caused the Qur'ān to be sent down, and with the truth has it come down, 17:105;*
- xxvi. Stories narrated by Allah concerning past generations are truth. cf. 18:13;
- xxvii. With Allah is the Record which speaks with truth, cf. 23:62;
- xxviii. The Prophet of Allah brings to the people the truth, cf. 23:70;
- xxix. Moses brought truth from Allah to the people of Pharaoh, cf. 40:25;
- xxx. Allah has brought them the truth, cf. 23:90, 43:78;
- xxxi. In response to an objection of the disbelievers concerning the gradual revelation of the Qur'ān rather than descending it all at once, Allah says that they will not bring you any objection but we will give you the truth about it and a better explanation. cf. 25:32-33;
- xxxii. Who denied truth when it came unto him did great wrong. cf. 29:68, 50:05;
- xxxiii. Only those will be allowed intercession before Allah who bear witness to the truth while they know it, cf. 43:86;
- xxxiv. *This Our Book [Record of human actions] pronounceth against you with truth ... 45:29;*
- xxxv. Agony of death comes (to the wrong-doer) with truth, cf. 50:19;
- xxxvi. The Day when they will hear the (Awful) Cry in truth, cf. 50:42.

7. *ḥaqq*: True, most certainly true; purpose, claim, interest; the truth, due share, the right;

- i. . Resurrection and Reward are most certainly true, cf. 10:53, 55, 18:21.
- ii. in the sense of purpose, claim, interest. cf. 11:79.
- iii. Allah's Command for the commencement of the Day of Judgment is truth, 51:23;
- iv. and in the wealth of the God-fearing the beggar and the outcast had *due share*, 51:19;

- v. Those who ascribe partners to Allah, they esteem not Allah as He *has the right to* be esteemed, 39:67.

8. *bi ghayr l haqq / ghayr l haqq:*

- i. In violation to the Word of God; without justification; wrongful, cf. 02:61; 03:21, 112, 181, 04:155; 05:77; 06:93, 07:33, 146, 10:23, 22:40, 28:39, 40:75, 41:15, 42:42, 46:20;
- ii. Injunction to not to utter aught concerning Allah save the truth. cf. (04:171).

9. Verses misinterpreted to signify ‘al-haqq’ as one of al-Asmā’ al-Husnā

- I. ***Mawla humu al-haqq:*** Their Master in truth; their Rightful Master; ... *Then are they restored unto Allah, their Rightful Master (Mawla humu’l haqq)* 06:62.²⁴ For further reference see: 10:30.
- II. ***Rabbukumu ’l-haqq:*** 10:32, Your Rightful Lord; your Rightful Nourisher, ... Such then is Allah, your Rightful Lord ... cf. 10:32.
- III. ***al-wilāyatu li’llāhi al-haqq:*** The true Protection is from Allah. He is the True Protector.
- In this case the true protection is from Allah.²⁵ He is Best for reward, and Best for consequence. cf. 18:44.
- IV. ***Mālik al-haqq:*** The True King; the Rightful King.

Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qurān ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge. (20:114) Now Allah be exalted, the True King! There is no God save Him, the Lord of the throne of Grace. (23:116)

²⁴ Pickthall in *The Meaning of the Glorious Qurān: Text and Explanatory Translation* has translated *Mawla humu l-haqq* as ‘their Lord, the Just,’ which does not seem to be right translation to the present writer. Al-Haj Hafiz Ghulam Sarwar has translated it as ‘their Master in truth’ which seems better and correct. Al-Haj Hafiz Ghulam Sarwar, *Translation of the Holy Qurān* (reprint) (Pakistan: National Book Foundation, 1973), 77.

²⁵ Pickthall translates it in following words: *In this case protection is only from Allah, the True.* He is Best for reward and best for consequence, which does not seem fitting in the context of the example Allah has given in the preceding verses.

V. *Howa 'l-ḥaqq*, He is the Real Lord; He is the True God;

That is because Allah, He is the Real Lord.²⁶ Lo! He quickens the dead, and He is Able to do all things. (22:6) That is because Allah, He is the True God²⁷ and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) That (is so) because Allah, He is the True God,²⁸ and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. Cf. (31:30)

VI. *al-ḥaqq al-Mubīn*: The True Manifester;

On that day Allah will pay them their just due, and they will know that Allah is the True Manifester. (24:25)²⁹

ANALYSIS

- From verses of section 1 & 7 it is absolutely clear that Word of Allah, the Revelations, the Scriptures descended to the Messengers (a.s.) entertain the status of being ‘the truth’ (*al-ḥaqq*). There is no compulsion in believing it. Only the disbelievers always deny *al-ḥaqq*.

Whatever *al-ḥaqq* comprises i.e., Guidance, Allah’s Injunctions, Promises concerning Day of Judgment and Requital, narrations, descriptions and similitudes, accounts of eschatological events, or whatever else, they are *ḥaqq* and part of *al-ḥaqq*.

al-ḥaqq revealed in the past testifies the *al-ḥaqq* revealed in the present, and *al-ḥaqq* revealed in the present witnesses *al-ḥaqq* revealed in the past.³⁰

²⁶ Pickthall translates it in this way: *That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things. (22:6), That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. (31:30).* At one place he calls Allah, ‘the truth’ and at other place he calls Him ‘the True’. ‘Truth’ is the property of a proposition whereas it is a person who can be true! At times Pickthall identifies Allah with His Word at other time he treats Him as person!

²⁷ Pickthall translates it *That is because Allah, He is the True ...* but it does not seem to be right rendering in the context.

²⁸ Pickthall does not use the word ‘God’ in his translation. I have used it.

²⁹ Pickthall translates it in this way: *On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth. (24:25)*

al-ḥaqq will be the measure of weighing on the Day of Judgement for the purpose of Requital.

- From the verses of section 2 it is clear that what Allah say/speak is *al-ḥaqq* (the truth) and only His Word is *al-ḥaqq*. The Qur'ān is His last revelation and is for all mankind. Therefore, it is *al-ḥaqq* (the truth) from the Lord in the present. It is such a truth which is manifest, clear and plain. Verses of this section further corroborate the fact that whatever the Qur'ān (*al-ḥaqq*) certifies as *Dīn* or as guidance or narrates about the Day of Judgement or about anything whatsoever is a certain truth. It is a certain truth that man will have no freedom of action on that Day and Sovereignty will exclusively belong to Allah.
- Verses of sections 3, 4, 5 & 6 further vindicate the fact that the Qur'ān comprises *al-ḥaqq* (the certain truth) and whatever is its opposite is *al-bāṭil* (falsehood). *Al-ḥaqq* is Allah's revealed truth and *al-bāṭil* is the opinion of those who disbelieve. Allah forbids to mix *al-bāṭil* with *al-ḥaqq* for it is always to conceal truth. *Al-ḥaqq* is to remain on the earth for it benefits the mankind, *al-bāṭil* is to vanish for it is only temporal, ephemeral and very short-lived.

The Qur'ān refutes those who say that *al-ḥaqq* and *al-bāṭil* both are struggling against each other from the beginning of the creation. Allah's Word is *al-ḥaqq* (the truth). Whenever He communicates *al-ḥaqq*, it comes to mankind as the certain truth. And *al-bāṭil* (false ideas), *al-dalāl* (Error) or *ẓann* (*false suspicion, conjecture or opinion*) have no reality of their own. *Al-bāṭil* (false ideologies) is but the attempted falsification of *al-ḥaqq*. To prefer false suspicions, conjectures or opinions in the face of *al-ḥaqq* is to follow *ẓann*. *Al-dalāl* (Error) is nothing but the deviation from the truth. *Al-dalāl* (Error), as deviation from truth, is the outcome of bringing about ideas or ideologies opposite to *al-ḥaqq*. It is the outcome of giving equal importance (as *al-ḥaqq*) to man made ideas and ideologies, experiments, opinions, suggestions, insights, imaginations, visions and unveiling (*ro'yā* and *kashf*) which are contrary to *the truth* and confounding them

³⁰ If any contradiction is found it means that *al-ḥaqq* revealed in the past has been tampered with, and Allah has verified it. Cf. al-Qur'ān, 4:46, 5:41.

to *al-haqq* (the World of Allah). But it is the Way of Allah that He wipes out *the falsehood* and establishes *the truth* with His Words.

- Allah has forbidden uttering anything concerning Allah save in accordance with *al-haqq*. From the verses of section 8 it is clear beyond any doubt that whatever is asserted in violation to *al-haqq* is without justification and is wrongful. So whatever is uttered about Allah on the base of conjecture, speculation, imagination, vision, unveiling or whatever which is not in accordance with *al-haqq* is but false, wrongful and unjustified.
- From verses of Section 9 subsections I, II, III, IV it is beyond any doubt clear that Allah is the Master, the Nourisher, the Protector, the King. These are either His Attributive Names or derivable from these. But *al-haqq* here comes as adjective qualifying these nouns.
- In verses preceding 24:25 mentioned in section 9 (V) Allah says that those who falsely accuse chaste women are cursed in this world as well as the Hereafter. On that Day Allah will give their own tongues, hands and feet the ability to talk and these will bear witness against them concerning their evil deeds. (cf. 24:23-24) We have already seen that *al-haqq* (the Revelation) will be the measure of weighing on the Day of Judgement for the purpose of Requital. (cf. 07:08) Now Allah says that on that Day Allah will pay them what they really deserve according to *the truth* He has revealed, and they will come to know that Allah is the true Manifester of the piety of the virtuous whom they caused humiliation and disgrace by making malicious and false statements and also that He is the true Manifester of *al-haqq* by giving the evil-doers their just due. (cf. 24:25)
- In verses of Section 9 (V) **Howa** (He is the Lord) refers to the Being of God and *al-haqq* qualifies its meaning that Only Allah is the Lord/Allah Alone is the Lord. Let us examine this compound word (*Howa 'l- haqq*) in its context:
 - a) Allah is the Creator of everything. In verse 22:05 Allah Almighty invites those who do not believe in Resurrection to rethink, placing the different stages of the creation of man (first from clay, and then from drop of seed, then as clot of blood, then as lump of flush, then his stay in the womb and then birth if Allah so Wills) as food for thought. Then Allah places before

them the different stages through which man is made to pass after his birth, his growth, may be reaching his prime, his death either at an early age or at very old age, the most abject time of life. Then Allah invites their attention to different states of earth: it is barren, then Allah sends down water on it and it becomes alive and put forth every kind of lovely growth. Stating all this the verse concludes: ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - That is because Allah, He Alone is the Lord. Lo! He quickens the dead, and He is Able to do all things. (cf. 22:6)³¹

- b) In verse preceding 22:62 attention has been drawn to a daily observable sign of Allah's Power. It is Allah Who makes the night to pass into the day and makes the day to pass into the night. He Hears and Sees. Drawing the conclusion from this and preceding verses the Qur'ān states that - ذَلِكَ بِأَنَّ اللَّهَ - هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ 'This is all because of Allah. Only He is the Lord (*Howa 'l-ḥaqq*). Those who worship other than Him, what they worship is *al-bātil* (False) because Allah is the High, the Great.' (cf. 22:62)³² To worship Allah Alone in accordance with the way of the righteous is right and justified. It is always to seek the Pleasure of Allah. What is done contrary to this is to worship Falseness (*al-bātil*). 'Qurān is the manifest, clear and plain truth.'
- c) Verse no. 31:30 is comprised of almost the same words as verse no. 22:62 above. Again in the preceding verses 31:28, 29 drawing attention to the phenomena of man's creation, it has been stated that your creation and raising (from the dead) for Allah is only as the creation and raising of a single sole (i.e., resurrection is not something that is going to humble Allah's Power.) Allah is Hearer and Seer of everything. Then drawing

³¹ Pickthall translates it in this way: *That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things. (22:6), That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. (31:30)*. At one place he calls Allah, 'the truth' and at other place he calls Him 'the True'. 'Truth' is the property of a proposition whereas it is a person who can be true! At times Pickthall identifies Allah with His Word at other time he treats Him as person!

³² Pickthall translates it *That is because Allah, He is the True ...* but it does not seem to be right rendering in the context.

attention towards the phenomena of passing into each other of the night and the day, and then to the phenomena of the sun and the moon subdued to do their work by Allah's Power, Allah states that Allah knows what you do. Now Allah says: ذَلِكَ يَأْنِ لِلَّهِ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الكبيرُ All the above mentioned phenomena is working so because of Allah. Allah is the Only Lord (*howa 'l-haqq*). And not to worship Him is but False. That is also because Allah is the Sublime, the Great. (cf. 31:30)

Stating and inviting attention to different examples from the phenomena of nature which prove Allah's Uniqueness as Creator, case for the possibility of Allah' Power for Resurrection has been presented in the above verses. The same theme recurs in verses 22:06, 62 & 31:30 that all the uniformity, regularity and precision of the phenomena is because of Allah, the only Being Worthy of called God (*howa 'l-haqq*), and He has the Power to do all things i.e., to raise them after they are dead.

Pickthall translates this verse as follows: "That is because Allah, **He is the truth** and because He quickeneth the dead, and because He is Able to do all things." Now what sense does it make, what meaning does it convey to say Allah "the truth" in the context given above!

Further, how can it be justified in the face of all those verses stated in the Qur'an classified above in sections 1 to 9 all of which, in one way or the other, quite unambiguously state that 'Word of the Lord is *the truth*', or 'what Allah say or speak is *the truth*', or 'what Allah reveals to His Messengers is *the truth*', specially the following verses in which the same compound word *howa 'l-haqq* refers to the Qur'an:

- i) تَنْزِيلِ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ- أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ- *The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds. Or say they: He hath invented it! Nay, but it is the truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright. 32:02-3.*
- ... وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ- What is revealed unto thee from thy Lord is the truth (howa 'l-haqq), ...

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ 34:06,
As for that which We inspire in thee of the Scripture, it is the truth (howa 'l-haqq) ...35:31,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
 ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا ... *that which is revealed unto Muhammad – and it is the truth from their Lord (howa 'l-haqqo min-Rabbihim) ... 47:02,*
 الَّذِينَ آمَنُوا إِنَّا نَبِئُكَ بِالْحَقِّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ
That is because those who disbelieve follow falsehood and because who believe follow the truth from their Lord (al-haqqo min-Rabbihim). Thus Allah cointh their similitude for mankind.: 47:03.

Since 'Word of the Lord is the truth' therefore Allah is the One Whose Word is *the truth (al-ḥaqq)*; since 'what Allah reveals is the truth' therefore Allah is the One Who is the Descendor of *the truth*; 'Allah is the One Who wipes out the falsehood and establishes *the truth* with His Words.' Hence Allah is the Establisher of *the truth*. Similarly Allah is the Manifester of *the truth*. Pickthall, Muhammad Asad or anyone for that matter cannot translate verses 22:06, 22:62 and 31:30 ascribing the attribute of being *al-ḥaqq* to Allah without negating and contradicting with the content of the Qur'ān at least 224 places where the epithet '*al-ḥaqq*' occurs in it other than the above three places.

Al-Ḥaqq is the attribute of the Word of Allah revealed to His messengers (pbut) and since Qur'ān verifies that the people of the Book has tampered Allah's Word revealed prior to the Qur'ān and it also certifies that Allah has taken on Him to protect the Qur'ān against any such attempt, therefore, epithet *al-ḥaqq (the truth)* can only be attributed to the Qur'ān. To ascribe *al-ḥaqq* as one of *al-Asmā' al-Husnā* to Allah is to identify *al-ḥaqq* with the Descendor of *al-ḥaqq*, and the revelation with the Revealer, and the Word with the Speaker which is a clear inconsistency. Whereas Allah certifies the Qur'ān to be a consistent Book *par excellence* when He says: *Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness.* (al-Qur'ān, 18:01) also, *Allah has revealed the fairest of statements, a Scripture consistent [Aḥsan 'l-Ḥadīth Kitāb احسن الحديث كتاب]...*, (Qur'ān, 39:23); *(It is) the Qur'ān in Arabic, containing no crookedness [i.e., inconsistency]...* (Al-Qur'ān; 39:28)

Al-ḥaqq means ‘the standard of truth’. Whatever the Qur’ān verifies is truth (*ḥaqq*), whatever it disapproves is untruth. Wherever the Qur’ān is silent, to express one’s views is to express opinion or conjecture and ‘Assuredly conjecture can by no means take the place of truth.’ Deviation from what Qur’ān states is but *error*. To oppose the Qur’ān is but *bāṭil*. ‘To say anything in violation to the Qur’ān (*al-ḥaqq*) is without justification and wrongful (*bi ghayr ’l ḥaqq*).’ Allah commands the believers ‘not to utter aught concerning Allah save the truth, (i.e., what is in accordance with the Qur’ān.)

The Qur’ān states: *la-hul Asmā’ al-Ḥusnā* (His are the Most Beautiful Names.) 17:110, 20:08, 59:24. But the Qur’ān does not determine their number. These are the Attributive Names of Allah. In the books narrating traditions in the name of the Prophet (pbuh) it has been stated that *al-Asmā’ al-Ḥusnā* of Allah are 99 in number (without including the Personal Name i.e., Allah). Some traditions state only this fact but do not give any detail of what these *al-Asmā’ al-Ḥusnā* are! There are some traditions which contain detailed lists of *al-Asmā’ al-Ḥusnā*. This latter group of traditions has been narrated in three ways known as *ṭurūq*. Traditions reporting *al-Asmā’ al-Ḥusnā* in these *ṭurūq* being reported by different lines of narrators, greatly differ from each other at various places. Even the tradition narrated in each one of these *ṭurūq* when further narrated may have slight difference. Qāzi Muhammad Sulemān Salman Mansoor-puri gives a chart of seven such lists of *al-Asmā’ al-Ḥusnā* reported in these three *ṭurūq*. According to this chart, 158 Names in total, have been attributed to Allah as *al-Asmā’ al-Ḥusnā*. Some of them are alleged to be given in the Qur’ān and some have been drawn as inference. This number is much greater than number 99. Qāzi Mansoor-puri concludes that critically examining the above mentioned three lines (*ṭurūq*) of reporters and *al-Asmā’ al-Ḥusnā* reported in these traditions makes us reach the conclusion that a complete list of *al-Asmā’ al-Ḥusnā* was never given by the Prophet (pbuh). It were the scholars who drew these *al-Asmā’ al-Ḥusnā* from the

Qur'ān according to their knowledge and understanding. Mawlana Abu al A'la Maududi, and Ghulam Ahmed Perviz also hold the same view.³³

Imam Mohammad al-Ghazali prefers to follow the tradition which counts 'Good Names' as ninety-nine, but he also observes that *al-Asmā' al-Ḥusnā* are not these 99 alone which he has expounded in his treatise.³⁴

Comparing various lists mentioned earlier Redhouse observes that taking *al-Asmā' al-Ḥusnā* to be ninety-nine, as is prevalent among Muslims, implies a selection. Redhouse thinks that each list of ninety-nine of them is a selection, varying according to the religious fancy or preference of some eminent man, who compiled it.³⁵

All these references show that no finality can be claimed for any list given in the traditions referred to above.

- According to the writer's knowledge Tafsīr-e-Fāzli is the only exegesis of the Qur'ān in the history of Muslim civilization which considers that *al-haqq* is an epithet to be referred to the Qur'ān and is not one of *al-Asmā' al-Ḥusnā*.³⁶

³³ Qāzi Muhammad Suleman Salman Mansoor-puri, *M'āraf al-Asmā': Sharah al-Asmā' al-Ḥusnā*, Lahore: Idara Islamiyat, reprint, year not given, 14. Maolana Abu al A'la Maududi narrates three main traditions reported in these lines recognizing their differences but prefers one of them (taken by *Tirmzi* famous as *ṭarīq-e-Safwān bin Sālih*) over others. He does not explain the rationale of giving this preference. Maududi, Abual A'la, *Tafhīm 'l Ḥadīth*, (compiler. Abdul Wakeel Alvi), Lahore: Idara M'āraf-e-Islami, 1999, Cf. 195-200. Ghulam Ahmed Perviz gives a list of 89 Names, simple as well as compound, either given or derived from the Qur'ān. However, he states that further descriptive Names can be added to this list drawing from verses in which Allah's Actions have been stated. Ghulam Ahmed Perviz, *Tabvīb-al-Qur'ān* (vol.I) (Lahore: Idara Tulu-i-Islam, 1977), 209. Qāzi Suleman Salman Mansurpuri has been a Sessions Judge under British rule in India. He is a writer of very famous book on the life of the Prophet (pbuh) entitled *Rahmatu-lil-Ālamīn*.

³⁴ Al-Ghazali, *ibid*, p.353 al-Ghazali also does not show any originality while expounding *al-haqq* as 'Good Name.' He even does not identify the problem that arises by considering *al-haqq* (which occurs more than two hundred times in the Qur'ān referring to the Qur'ān), as one of *al-Asmā' al-Ḥusnā*. cf. *Ibid*. p.314-16.

³⁵ Redhouse, *ibid.*, p.4

³⁶ Hazrat Fazal Shah and Hazrat Muhammad Ashraf Fāzli, *Tafsīr-e-Fāzli*, vol. II, (Lahore: Fāzli Foundation, reprint 1996), 305. Hazrat Fazal Shah (Allah's mercy be upon him) is initiator of Fāzli Qādrī branch in already existing Qādrī Order in Muslim Gnosticism. After the partition of Indo-Pak subcontinent in 1947 the mentor migrated to Pakistan ultimately settling at *Nūr Wālon Ka Deira Pak* (The Holy Shrine of those who bring people from darkness to Light) at Infantry Road, Dharampura, Lahore. He passed away on 30th July, 1978. Hazrat Mohammad Ashraf Fāzli at present is his successor. It was the way of Hazrat Fazal Shah that he would give a commentary of one *rakū'* (a small section) of the holy Qur'ān daily at his *Deira Pak* (or where ever he was), at pre-dawn. His worthy disciple Hazrat Mohammad Ashraf Fāzli would take notes and present the import of his narration before the Mentor

- When all the above lines of tradition (*turūq*) include *al-ḥaqq* in the list of *al-Asmā' al-Ḥusnā* how can we ignore them all! Let us examine another tradition reported from a companion of the Prophet, Ḥazrat abu Hurrayra, and included in the books of tradition, but which is absolutely contrary to the Qur'ānic teachings and cannot be a saying of the Prophet (pbuh) in whatever books it might have been reported.

It has been reported: The Prophet (pbuh) said: *la tasubbu al-dahra fa inn-Allah huwa'l-dahru*, (Do not vilify Time for Allah is Time.) This tradition is narrated by Ahmad Hanbal in his *Musnad*, V, 299 and 311.³⁷ This tradition identifies Allah with *time*. (Probably basing on this tradition Ibn al-'Arabī is said to assert that *dahr* is one of the beautiful names of God.)³⁸ This tradition is reported by Hazrat abu Hurrayra in five versions:

- The Prophet (pbuh) said: “Allah says that man vilify *time (al-dahr)* whereas I am *al-dahr*, **the night and the day are in my hand.**”
- The Prophet (pbuh) said: “Allah says that a person strains Me, when he vilifies *time (al-dahr)* for I Myself am *al-dahr*, **I cause the night and the day to alternate.**”

any time in the day. *Tafseer-e-Fāzli* consists of seven volumes and is originally in Urdu, published between 1982 to 98. First volume has been translated into English while the others are in the process.

³⁷ Allama Muhammad Iqbal, *Reconstruction of Religious thought in Islam*, (ed. & ann, M. Saeed Sheikh), (Lahore: Institute of Islamic Culture, reprint 1986.) 160. Professor M. Saeed Sheikh also quotes following other references: Cf. Bukhari, *Tafsir*; 45; *Tawhid*: 35; *Ādāb*:101; and Muslim, *Alfāz*2-4. Dr. Muhammad Iqbal (1877-1938) was an eminent Muslim poet-philosopher of the subcontinent. He wrote his poetry in Urdu and in Persian. His poetry is full of philosophical thought. Iqbal's range of interests covers religion, philosophy, science, art, politics, economics, nationalism, the revival of Muslim life, and universal brotherhood of man. His main philosophical contribution is his famous *The Reconstruction of Religious Thought in Islam*. This is a collection of his seven lectures delivered between 1929 to 1932, and published in complete form in 1932, only six years before he passed away.³⁷ *Reconstruction* can rightly be regarded as containing his most mature thought. Its importance also lies in another fact: Had Iqbal produced only philosophical poetry it would have been a very difficult task to rightly synthesize his thought into a coherent philosophy. In *Reconstruction* Iqbal undertakes to perform this task himself. As is evident from the very title of this work Iqbal undertakes a philosophical discussion of some of the basic ideas of Islam in order to attempt a reconstruction of Islamic religious thought in terms of modern science and philosophy.

³⁸ Iqbal refers to eminent sufi Muhyuddin Ibn al-'Arabī who asserts that *Dahr* is one of *al-Asmā ul Husnā*. Ibid., p.58.

- iii. The Prophet (pbuh) said: “Allah says that a person strains Me when he says, woe to the *time (al-dahr)*. None of you should say, woe to *al-dahr*, for I am *al-dahr*, **I cause the night and the day to alternate**. When I would like, I will make them still.”
- iv. The Prophet (pbuh) said: “None of you should say, woe to *al-dahr*, for Allah is *al-dahr*.”
- v. The Prophet (pbuh) said: “Do not vilify time (*al-dahr*), for Allah is *al-dahr*.”³⁹

Let us examine this tradition in the light of the Qur’ānic teachings:

- *Al-dahr* is an Arabic word from the root of ذ - ه - ر . It is the only derivative of this root which occurs in the Qurān and it occurs at two places only: at 45:24 and 76:1. At verse 45:24 Qurān says: “*And they say: There is naught but [only] our life of the world; we die and we live, and naught destroyeth us save time [al-dahr]; when they have no knowledge whatsoever of (all) that; they do but guess.*” Thus, it is the disbelievers (i) who deny afterlife and requital, (ii) attribute what happens to them to *al-dahr*, (iii) Allah certifies that the disbelievers are an ignorant people. They have no knowledge, they only guess. The believers believe in afterlife and attribute all consequences to the Will of Allah. At verse 76:1 Qurān says: “*Hath there come upon man (ever) any period of time [al-dahr] in which he was a thing unremembered!*” It is clear from above that there is no scope for identifying Allah with *al-dahr* or taking *al-dahr* as one of *al-Asmā’ al-Ḥusnā*.
- Let us see some more verses of the Qur’ān about the phenomena of ‘night & day’. Qur’ān says: (i) Allah has made the night and the day subservient to man. cf. 16:12. (ii) Allah has appointed the night and the day as two portents. 17:12 (iii) Night and day **are Allah’s creation** as sun and moon are. cf. 21:33 (iv) It is Allah Who has appointed night and the day in

³⁹ “*Alfāz*”2-4, in *Muslim*, (Lahore: Mushtaq Books, 1995) with Urdu trans. by Allama Wahid us Zaman) 304.

succession. cf. 25:62 (v) It is Allah Who causes the night and the day to pass into each other. cf. 31:29, 35:13 (vi) It is Allah Who makes the night and the day to succeed each other. cf. 39:05 (vii) Allah has a measurement of the day and night. cf. 73:20

Now what is *ad-dahr* other than what is stated in the verses mentioned above. The night and the day are Allah's creation and they are subservient according to His Will. Nowhere Allah says that it is because Allah is *al-dahr*. It proves on the authority of the Qur'ān that to identify Allah with *al-dahr* or taking it as one of *al-Asmā' al-Ḥusnā* is absolutely un-Qur'ānic and tradition reported in the name of Hazrat Abu Hurayra can never be a saying of the Prophet (pbuh).⁴⁰

CONCLUSION: The word '*al-ḥaqq*' occurs 227 times in the Qur'ān. The writer has placed almost all these instances as evidence to show that the Qur'ān uses the epithet '*al-ḥaqq*' to refer to the Qur'ān itself. To use this epithet as one of *al-Asmā' al-Ḥusnā* is but to identify the Descender of '*al-ḥaqq*' with what He has descended, taking the Revealer for Revelation, taking the Establisher of truth for *the truth*. The interpretation which inserts contradiction in the Qur'ān is a false interpretation for Allah has declared this Book as Best of all Narrations.⁴¹ The belief that '*al-ḥaqq*' is one of *al-Asmā' al-Ḥusnā* has very far-reaching implications for Islamic culture. But to work out the implications of this belief is beyond the scope of this article.

⁴⁰ Al-Ghazali while expounding *Al-Bāqī*, one of the Good Names, observes that 'Allah is not Time' for He it is Who has Created Time. Ibid, 337.

⁴¹ Al-Qur'ān, 39:23.